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lessons leads directly to Caesar. The sentences to be translated into Latin are made simple, as they should be. The frequent systematic reviews are most admirably constructed. The few paragraphs on English derivatives and Latin word-formation are noteworthy for their simplicity and clearness. The learning of the suffixes given, with their significance, will set the learner well on his way to the mastery of a subject of great importance. The book has a very complete and usable index.

For those teachers who agree entirely with the author's beliefs about the use of the grammar, there is probably no better book than this, supplemented as indicated above. Whether it is necessary or advisable to require the first-year student to use a grammar is a question regarding which opinions may differ. The matter of expense need not, perhaps, be considered very much, since a grammar must be bought sometime, if not in the first year, by those who continue the study of Latin. But the matter of the physical burden is really a serious one. Conditions in many schools compel that nearly all studying be done at home. This means that all books in use must be carried to school and back again every day. Furthermore, in some of these schools all books must be carried about wherever the student goes during the day. In such cases the addition of a pound to the weight of the load which the boy, or especially the girl, of twelve or thirteen must shoulder is a thing of importance. This may, perhaps, be an argument in favor of having the edition of Caesar contain its own grammar. Still, the students in Caesar are a year older than those in first-year classes, and for the proper study of syntax the complete grammar is imperatively necessary. But it is not imperatively necessary for the mastery of the simple reflections of the first year, and it is at least debatable whether the need of constantly referring to another book for these is not a hindrance rather than a profit. Yet few would disagree with the author in his belief that the 'grammar habit' should be established early, and in the opinion of the writer of this review the systematic study of the grammar should begin with the reading of the first Latin author.

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The Seven against Thebes of Aeschylus. Edited by T. G. Tucker, University of Melbourne. Cambridge, England: at the University Press (1908).

This edition contains a preface and introduction; then the text on the left hand page with a prose translation on the right. Underneath these, running across both pages, is the Critical Apparatus. Below, in two columns on each page, is a very full commentary. At the end are appendices and indices. The whole plan, even the type and every-

thing except the binding, are exactly as in the case of Jebb's Sophocles, with the meters omitted. It is needless to remark on the elegance of the volume.

In the preface (4 pp.) are stated with acumen the qualifications necessary for a competent interpreter of a play of Aeschylus, and the author modestly claims "a fair degree" of the needful preparation. He here takes occasion also to discuss briefly Wecklein's aspersions on his "Geschmach". Since *de gustibus non est disputandum*, the reviewer takes no part in this controversy.

The introduction (50 pp.), beginning with the founding or, rather, the origin of Thebes, narrates and ably discusses practically everything that can shed light on the play. The topics discussed are: (a) Primitive Thebes, Argos and the Theban Sagas; (b) Cadmus, the Labdacidae and the Sep-tem; (c) Cadmea and the Seven Gates of Thebes; (d) The Play of Aeschylus; (e) The Text (with an account of the Mss. and Scholia). Section D on the play is specially important, and merits close study; but a brief summary of it would be useless.

Prefixed to the text are the *ὑπόθεσις* and the list of the *δράματος πρόσωπα*, both annotated, and a technical analysis of the play.

The translation we Americans should call a paraphrase and a very free paraphrase. This fact will be commended by all who are familiar with Aeschylus and the impossibility of turning his speech literally into English. Take, for instance, 335-357 *βλαχαὶ δ' αἱματέσσαι τῶν ἐπιμαστιδίων ἀρτιτρεφεῖς βρέμονται*. This is rendered 'Bloodstained the mothers of newborn babes cry plaintively for their sucklings'. Anything approximating a literal translation of this passage would be almost sure to suggest the *οἰμωγὰς . . . ὀμφαλοέσσας* of Aristophanes. The paraphrase or translation everywhere shows a thorough comprehension of the text and a delicate appreciation of its highly poetic coloring, along with the rare faculty of reproducing such coloring in English. One difficulty, however, in such a case is inevitable. If one were to compose in English a prose work in the style of this translation, such a work would be regarded as stilted and bombastic. But, of course, the reader has constantly the consciousness that he is reading a prose translation of poetry, which fact does much to relieve the difficulty named. Still one could almost wish that the author had versified his translation or, at least, thrown it into rhythmical prose, as in fact, whether consciously or not, he has done in many places.

The poetic taste just mentioned has greatly aided the editor in constituting his text. This text may be called in the main conservative; but some fifty-five emendations of the editor have been introduced. Of these a few are convincing, most are plausible, and none impossible. Rarely, if ever, is an emenda-

tion adopted except where one is necessary. All the critical work is marked also by great acumen and profound scholarship.

To discuss the commentary adequately would lead far beyond appropriate bounds for this review. The scholarship of the author is everywhere felt, and it is an unusual pleasure to read comments based on the assumption that the reader knows some Greek. Occasionally familiar passages cited as illustrations are without indication even of the author, and not a few are omitted entirely, though they must have been familiar to the editor. The parallel passages cited are remarkably full and are not confined to Greek. No one could expect them to be complete, and in a few instances examples seem to have been overlooked. For instance, on 913 *παῖδα τὸν αὐτὰς πόσιν αὐτῇ θεμένα*, there is a sound discussion of the use of reflexive with middle, but none of the examples cited is so apposite as Isae. 3. 1 *Πύρρος . . . ἐποίησατο Εὐδίων τὸν ἀδελφὸν τὸν ἐμὸν υἱὸν αὐτοῦ*, a passage with which not all readers are likely to be familiar.

It is impossible that any two scholars should be in complete accord about everything in a work like the *Septem*, and it would be unprofitable to discuss here all the points of divergence between the editor and the reviewer. Attention, however, may be called to the treatment of two metrical questions. On 811 we read "The paroemiatic verse regularly ends in  $\sim \sim - \cong$  but  $- - \cong$  is no less permissible (cf. Suppl. 7, Pers. 33)". To these examples add Ag. 366. On 1048 we find "We are prevented from reading *ὠλέσσατε* (Elmsl.) by the rule that an anapaest is not followed by a dactyl in the same dipody". Whether Elmsley's emendation is good or not does not matter, but the rule that the last complete foot of the paroemiatic in non-melic anapaests must be an anapaest is as rigorous as the rule that an anapaest must not be followed by a dactyl in the same dipody. Cp. Ag. 358, 797, 1569, Suppl. 5.

This edition, unlike Jebb's *Sophocles*, does not contain any general treatment of the meters. Possibly this is as it should be. We are now at our zero point in knowledge of meters. Formerly we knew a great deal; after a while we shall know a great deal (and in the reviewer's opinion it will be essentially what we used to know); but at present we know nothing.

The appendices are A, Consonantizing of *v* and *i*. B, Addenda to Notes. C, The Text of the Scholia of the Medicean Ms. These appendices are not included in this review.

The printing is remarkably accurate. Very few misprints occur, none in the text having been noted by the reviewer. The conventional syllabication is ignored. This, as a rule, is no serious matter, but

in one instance it jars: on 545 the Arcadians are called *πρὸς—Ἕληνοι*.

To sum up: this edition is the result of prolonged study by one possessing profound scholarship, acute critical intuition and delicate poetic sense; and it is safe to say that for many years to come it will be the standard edition of this play.

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### ANTHROPOLOGY AND THE CLASSICS

Six lectures delivered before the University of Oxford by Arthur J. Evans, Andrew Lang, Gilbert Murray, F. B. Jevons, J. L. Myres, W. Warde Fowler. Edited by R. R. Marett. Oxford: Clarendon Press (1908). Pp. 191. \$2.00 net.

The mere names of the authors of these papers guarantee their interest and value for all who care for the Classics. Dr. Evans's article, which is illustrated, deals with pictography and the origin of script, a subject which he will handle at greater length in his *Scripta Minoa*, shortly to be published by the Clarendon Press. Mr. Lang, in his paper on Homer and Anthropology, will have none of the expurgation theory. He is prepared to admit that "some editorial work was done for the *Iliad* and *Odyssey* at Athens before the Persian War", though he rejects Dr. Verrall's hypothesis about the recension, so brilliantly set forth in the *Quarterly Review* for last July. Mr. Lang, in summing up his own position, says: "Homer sings for an audience that has lived down the ape, though the tiger has not wholly died. . . . Historic Greece was not very successful in expelling the beast from human nature. The poets of historical Greece were never so successful as Homer. I infer that the *Iliad* and the *Odyssey* are prehistoric, the flowers of a brief age of Achaean civilization, an age when the society of princes and ladies had a taste extraordinarily pure and noble". Professor Gilbert Murray deals with anthropology in the Greek Epic tradition outside Homer, and points out that the non-Homeric material is in many cases more primitive, and especially that "a great proportion of our anthropological material is already to be found in pre-historic Crete. . . . To me it seems that there are many bridges visible from Crete to Hesiod or Eumelus, or even Pausanias; but the gulf between Crete and Homer seems, in certain places, to have no bridge". Principal Jevons's subject is Graeco-Italian Magic. Mr. Warde Fowler deals with the practice of *lustratio* in a very interesting paper, some of which has already appeared in the *Hibbert Journal*; though this, by the way, is not stated.

The longest and perhaps the most interesting and important of the papers is that by Professor Myres on Herodotus and Anthropology. To the ardent lover of Herodotus it is very delightful to have him hailed as the Father of Anthropology, and to